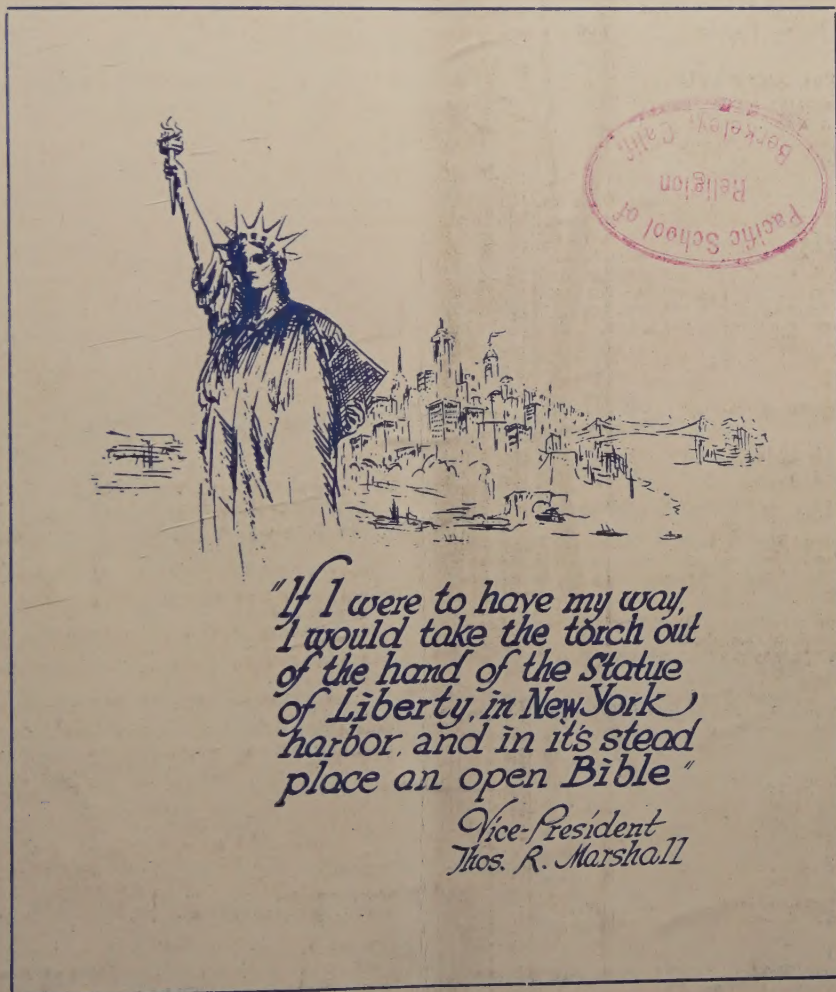


BIBLE SOCIETY RECORD



A CHART USED AT THE METHODIST CENTENARY CELEBRATION
(See Pages 140-142)

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*Appointed Acting Agent on the death of Dr. Bowen. †In charge of the Arabic-speaking portion of the field. ‡Acting Agency Secretary.

BIBLE SOCIETY RECORD

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NUMBER 9

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Universal Bible Sunday—November 30, 1919

SOMETIMES ministers and church officers complain that so many appeals are made to them for the observance of special Sundays that there are not enough Sundays in the calendar to take care of all the proposed special days. With this point of view we have the greatest possible sympathy. There is one great subject, however, to which a special Sunday should be devoted and for which no apology should be made and to which no objection can be wisely taken. That subject is the Bible and its place in the life of the world.

The Bible is fundamental in the life of the church. It is the basis of all her activities. It is her source of information about her Founder. It is an indispensable part of the church's equipment. It is an authoritative rule of Christian faith and conduct.

It is, therefore, with great confidence that the American Bible Society has requested the churches of the United States to set apart the last Sunday in November (November 30, 1919) as Universal Bible Sunday, and has sent forth an appeal throughout the entire country calling upon the ministers of all denominations to arrange for the appropriate observance of this day, emphasizing the priceless worth and marvelous power of the Christian Scriptures among all peoples of the world. All the local Bible societies of the country, of which there are many, have been asked to co-operate with the national Society in promoting and facilitating the observance of this day in the territories in which they operate.

The custom of observing Universal Bible Sunday is one of many years standing, though the particular day selected has not always been the same. It is hoped now that the last Sunday of November may prove to be satisfactory to all.

There are many evidences that men everywhere are turning to the Scriptures again for light upon the complicated problems of our times. And perhaps there was never a period in which the opportunity was so great for pressing home upon the minds of the people the value of this great book, not only as a revelation of spiritual truth, but as setting forth a social order of things that would meet the

most exacting requirements of our exacting age.

This day will also serve as an occasion for bringing to the attention of the people of our churches the value of this book in other lands. The Bible is related inseparably to the church's programme of Christian propaganda throughout the world. It should be a matter of great interest to Christians everywhere to understand the processes of Bible translation, production, and circulation in the great non-Christian countries of the world. The story of Bible distribution is full of romance and human interest, and its transforming power, even without the aid of human interpretation, is a story that never fails to fascinate.

In order that busy ministers, Sunday-school superintendents, and teachers who will want to take part in the observance of this day may be fully equipped with the latest facts and information, the American Bible Society has prepared an appropriate handbook, which will be furnished upon request. It will also supply a fascinating story of Bible circulation in all the countries of the world during the past year, a story full of vital interest on the place of the Bible among the nations of the world. It plans also to provide an appropriate Sunday-school programme, and has also prepared a short leaflet of important facts and inspiring information, which can be had upon request, for distribution in the pews on this Sunday.

We believe that it is appropriate to set apart one Sunday in each year to be known as Universal Bible Sunday, in which the greatest book of all the world, with its message of redemption to the peoples, may be properly exalted.

The American Bible Society, which is the only national Bible Society of this country, is the natural agency through which this particular day should be promoted. Feeling its great responsibility in connection with the wide circulation and constant use of God's Word, the Society is prepared to lend its aid as far as possible to ministers and other leaders of all denominations in all sections of the country who will participate in the observance of Bible Sunday on November 30th.

How San Pablo Received the Gospel

By Miss Stixrud, Missionary in the Philippine Islands

WHEN Pedro Gonzales was dying he called his daughter and grandchildren to his bedside and told them he was going home to God, because he had heard about God from the Protestant preacher. He wanted them to promise him that they would study the Bible and become Protestants.

Hence it was that Macaria appeared one morning at the Lingayen Bible Training School, asking for admission. She spent one happy year there studying the Word of God, and went home and taught her mother all about this religion. Soon after her mother was converted she suddenly took ill and died, leaving Macaria alone to care for two younger brothers. Even though Macaria's mother died a Protestant her Catholic relatives came and took possession of the funeral. All the money Macaria's mother left was seventy pesos. This they took possession of and paid one-half to the priest, while the other half was spent on a funeral feast. Thus poor Macaria was left without any money.

In her disaster she wrote to me at the Bible School and begged me to come and visit her. I took up a collection from the Bible School girls and came out with money and copies of Gospels.

When I arrived at Mangeldan I had some difficulty in finding San Pablo. For the first time these people saw an American. Macaria was overjoyed to see her teacher, and had hardly entered the house before all the village people came running to see me. They climbed in through the doors and windows and filled the house, with a big crowd outside. After unpacking my basket, my deaconess, Macaria, and her two brothers and I had lunch, while all the villagers stood gazing.

After lunch Macaria said, "Will you not have a meeting for my village people?" So they were told to sit down on the floor, and I first said, "Have you got an image of St. John at your church?" Some looked doubtful, but others nodded their heads as they felt sure that if they did not have they ought to have one. Then I said, "You know St. John was a good friend of Jesus. He was one of the disciples who always went with him everywhere, and Jesus told him everything about heaven. So, soon after Jesus died, St. John wrote a book where he told everything that Jesus had told him; and, do you know, I have that book! Just lately we have had it put into Pangasinan. I will read some from this book for you now." I opened the book and read the fourteenth chapter of John: "Let not your heart be troubled: neither let it

be afraid. In my Father's house are many mansions. . . . I go to prepare a place for you." Then I said, "You know that Jesus said this, that all those who became his disciples should go and be with him in these mansions. Now, your sister and friend has died and you are praying for her soul in purgatory, but you know she was a child of God, and Jesus says that he has prepared a place for her in heaven, and so she is now with him. I know that this is true, because Jesus told this to St. John and St. John wrote it in this book." And I continued, "Then let us read the rest of this chapter."

After this many of the people said, "How can we get that book?" Others begged that they might see the book and touch it. I then told them that I would sell them a copy for one cent; and right there we sold many copies of St. John. Then I told them that we would send out copies of St. Matthew, St. Mark, and St. Luke, and that they could come to Macaria's and buy the books from her, and that she would explain the stories to them.

The people then begged me that I would come and visit some sick people in the village. I did this, taking along with me the medicine which I always carried with me. After a day spent with these people, teaching them about God, a big crowd climbed with me all the eight fences over to the road, and stood around my rig begging me to come again. I promised to come back the following Sunday.

That day I brought with me many more Gospels and a Sunday-school Picture Roll. We established a little American Bible Society right there in Macaria's house, and hung all the twelve pictures around her two rooms. Then I began to tell them the stories of the pictures and to show them how they could find the stories in their Bibles. I let the old men read them themselves in their own language. They were much astonished and interested, and listened with eagerness to the gospel songs and gospel stories.

Two weeks after, the district superintendent of Pangasinan called at the Lingayen Bible School and said, "I was out to Mangeldan last Sunday and Macaria came to our chapel with a big crowd of people. I asked her, 'Where did you find all these people?' She said, 'These are my village people. Miss Stixrud came out two Sundays and preached to them in Pangasinan, and now they all want to learn about this new religion.'"

Thus was Protestantism established in San Pablo.

Notes and Comments

CREDIT should have been given in the August issue, as was intended, to the *Missionary Herald* for the article by Dr. Chauncey Goodrich on "The Union Mandarin Bible."

FRIENDS of the Bible and of France will rejoice in the fact that 20,000 French Testaments are on their way to France in answer to the urgent request of the Bible Society of France. Generous friends responded to the appeal for funds to meet this expense very promptly, and more than \$5,000 has been received. But it will take \$20,000 more to render the full service needed and contemplated in the supplying of Scriptures to France on the part of the American Bible Society.

THROUGH the Presbyterian Board of Foreign Missions comes this interesting statement:

"The promotion of the new national phonetic system is a new feature of the Continuation Committee's activities. The Chinese written language being so difficult that millions remain illiterate, and the Romanized systems not being generally acceptable, the government is responsible for this compromise, which has already great vogue. To the missionary the chief purpose of its use is, of course, to make the Bible known. Millions of pages of Sunday-school literature have already been printed in the script and sold, and it is now possible to place an open Bible in the hands of every church member in China. A diligent propaganda is urging that all Christians learn to use it."

DR. FRANK P. PARKIN, Secretary of the Atlantic Agency of the American Bible Society, was one of a quartette of ministers who had a pleasant, though accidental, reunion at the Centenary Exposition at Columbus. The quartette were: Dr. Herbert M. Johnson, formerly of Japan, now superin-

tendent of the Pacific Japanese Mission in this country; Levi B. Salmans, M.D., superintendent of the Guanajuato Medical Hospital, Mexico; Dr. David S. Spencer, just returned from Japan, and Dr. Parkin. They were all members of the Class of 1883 of Drew Theological Seminary.

THE Bible Society is happy in co-operating with the National Lutheran Council in responding to an appeal from its representatives in Poland for Polish Bibles and Testaments; 2,500 Polish Bibles have already been supplied, and a special edition of 25,000 Testaments and Psalms is being printed, the Bible Society bearing a part of the expense.

Rune of Hospitality

I saw a stranger yestreen;
I put food in the eating place,
Drink in the drinking place,
Music in the listening place;
And in the blessed name of the Triune
He blessed myself and my house,
My cattle and my dear ones.
And the lark said in her song,
Often, Often, Often,
Goes the Christ in the stranger's guise,
Often, Often, Often,
Goes the Christ in the stranger's guise.

An old Gaelic Rune recovered by
Kenneth Macleod.

It is encouraging to receive bequests for the great work of circulating the Scriptures, showing the place it held in the thoughts of those who have gone. A bequest received this month comes with an additional feature that is particularly interesting, since it was given by a son in memory of a father because of his connection with the Society. The provision of the will reads:

"Two Thousand Dollars to The American Bible Society, founded in New York, in 1816, the fund thus formed to be a permanent fund, the income to be used for the benefit of said Society, to be known as the Peter R. Vanatta Fund, in memory of my father, who for more than forty years was an Agent of said Society."

OPPORTUNITY to co-operate in a gracious deed frequently comes to the Bible House through the mails. A recent letter from one who signed herself "One in the Faith," brings a touching picture to mind. It conveyed a request that the Gospel of Luke in the Moon Type be sent to one who had lost his sight in the United States Navy service. The writer had noticed him on the "board walk"

at Atlantic City, and observing that he was blind had asked if he could read the print for the blind. Hence the anonymous request backed by the requisite money.

Such deeds of kindness and modesty help to sweeten the day.

WORD continues to come of the value and appreciation of the Scriptures supplied for the Army and Navy. Chaplain F. L. Janeway, United States N.R.F., formerly associated with Dr. William P. Merrill as minister of the Brick Presbyterian Church, New York City, and now at the United States Naval Academy, Annapolis, has sent us the following cheering message:

"We chaplains are, or have been, very dependent on the assistance which your Society and other similar organizations render us in supplying us with religious literature for our men. I put ten of your little Testaments where the crew of one of our ships might take them, day before yesterday, and in ten minutes they were all taken. The bluejacket does not always have a very intelligent idea of the Bible; but they almost all like to have one in their possession, and while they are painfully reticent in expressing themselves religiously, most of them have a deep undercurrent of religious sentiment."

A REQUEST has come from the American Library Association for several hundred Bibles. It has been commissioned by the government to supply a ship's library for each of the 1,400 ships that the government is completing

and equipping. It is hoped that a way will open for compliance with this request.

THE *Christian Advocate* has the following incident about General Pershing and a Huguenot Bible:

"Of General Pershing, the hero of the hour, many are the stories. His ancestry is traced to the Pfoerschins, a Huguenot family who lived in Alsace near the Rhine in the middle of the eighteenth century. Hence the special interest of this pleasing incident narrated by Miss Helen Joy, a Y. W. C. A. worker who was attached to Base Hospital 9, at Chateauroux, when the commander-in-chief of the A. E. F. visited that little city last winter. Upon arriving in town the General was met by a little group of members of the local Protestant Church, led by the family of Pastor Grunelle. The eldest son recited in English an address which expressed the patriotism of France and her gracious appreciation of America's aid, went on to allude to the General's Protestant ancestry, and closed with the presentation of a Huguenot Bible which had been treasured in the family of the pastor for four hundred years. The General was evidently deeply moved by the nature of the gift. Though his response was in few words, according to his habit, he left no doubt in the minds of his hearers that he realized what the gift meant to the givers, and he declared that whatever souvenirs he might take home to America, he would carry nothing more precious than this symbol of the faith of his Huguenot ancestors."

The Bible at the Methodist Centenary

THE Methodist churches have always been most loyal to the work of the American Bible Society. It was not therefore strange that they cordially welcomed the Society as a factor in the wonderful plans that were set on foot to celebrate the first one hundred years of their missions at home and in foreign lands.

When the Methodist Missionary Society was founded, in 1819, it was also a Bible society, and so called. There were therefore historical reasons for the inclusion of distinctively Bible work in the celebrations.

The director general, Dr. S. Earl Taylor, and all his staff, made every arrangement possible for an ample place for the story of the missionary translation, publication, and circulation of the Bible.

Everyone knows that the Ohio state fair

grounds at Columbus were taken for the memorable programme, which included exhibits from every part of the world in a score or more of great buildings, and in the grand stand and in the open parks—all covering an area of over one hundred acres.

Everyone knows that day after day—from June 20th to July 13th—thongs attended the different exercises, enjoying the displays by pageants and illustrated lectures and addresses and musical festivals and carefully prepared exhibits, bringing the great home and foreign missionary field to the hearing and the seeing of a million people.

The Exhibit

In Asbury Hall a large room was set apart for the display of the Scriptures as prepared



"Other Foundation
Can No Man Lay"



BRIDGING THE CHASM



Some
Countries
Closed their doors
to all Christian Missionaries
but allowed the Bible
- GOD'S SILENT MISSIONARY -
to be freely circulated

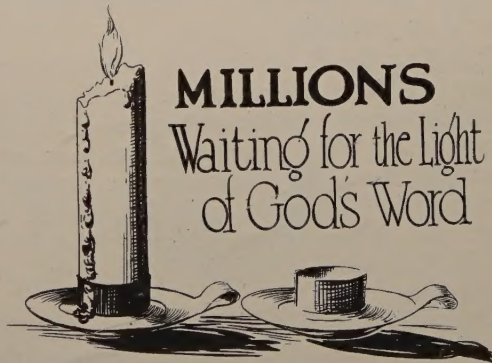


That the munition fac-
tory is to the soldier
at the front. The Bible
Society is to the
Missionary in the field.

It Translates and supplies the
Bible to the Missionaries of
all denominations

Bible Society Secretaries
and colporteurs are
Pioneers Of Missions
at home and abroad

NO BIBLES - NO MISSIONS



MILLIONS
Waiting for the Light
of God's Word

India · China · Africa · Japan
South America · Mexico
and the Islands of the Seas
"The Entrance Of thy Word Giveth Light"

by the American Bible Society. Here the walls were covered with illustrated charts prepared by the gifted fingers of the Rev. Dr. A. F. Ragatz, the Society's Secretary in Denver. We reproduce some of these charts in these pages. Tens of thousands of persons studied these charts. Every state in the Union was represented, according to the records, in the visitors to this exhibit.

In the center of the room was the Bible Light House, its tower lifted up and constantly illuminated, showing how the Bible is the light of this dark world. All about the base were open volumes of the Scriptures in many languages.

The whole plan for the Bible at the Centennial was worked out, to begin with, by the Rev. A. Wesley Mell, the Secretary of the Pacific Agency, in consultation with the Home Office, and many of the plans were conceived and inaugurated by him. He was obliged to return to the Coast, however, and Dr. Ragatz came on from Denver to New York to work out the further development of the exhibit. Soon the Rev. J. J. Morgan, the Secretary at Dallas, Tex., joined him, giving himself especially to the plans for Bible Sunday, which the director in charge of special days, Dr. Fred B. Fisher, assigned for June 29, 1919. It was the purpose on this day to exalt the Bible, not any denomination or society or institution.

The Rev. Dr. Kirkbride, the Society's Secretary in Chicago, came over to join the others in setting up the exhibit and in caring for the many details that were most exacting, and later the Rev. Dr. Marston, the Society's Secretary in Cincinnati, joined the staff to meet the thousands of visitors. The Rev. D. H. Colquette, of Little Rock, Ark., assisted him.

On Bible Day Dr. F. P. Parkin, of Philadelphia, Secretary of the Atlantic Agency, the Rev. S. A. Beck, who had for eight years represented the Society in Korea, and Dr. Schwartz, who had been the Society's Secretary in Japan, were present and assisted in the services.

Bible Day

Bible Day was a remarkable day. Three great services were held in the Auditorium, which seats eight or nine thousand persons. Every audience was a capacity one. A khaki

Gospel, similar to those presented American soldiers, was given to everyone who had not already received one at these services, and more than seventeen thousand were thus distributed. The morning service was an hour of holy worship. The sermon was preached by the Rev. Bishop W. F. Oldham, and deeply moved the great company. The Rev. Bishop James Atkins presided.

The afternoon service was a platform meeting, with two superb addresses; one by the Rev. Dr. J. A. Rice, of Sumter, S. C., on "The Bible and the Problems of To-day," and the other by the Rev. Dr. Lynn Harold Hough, president of the Northwestern University, on "The Book that Burns and is Not Consumed." The Rev. Bishop W. P. Thirkield presided.

In the evening Dr. S. Earl Taylor gave a unique and remarkable illustrated lecture on "The Bible and its Missionary Service in the World." Mr. J. R. Pepper, of Nashville, Tenn., presided.

Messages sent for this day from the president of China and other distinguished Chinese leaders and notable men in other lands were read. These have already been published in the RECORD. No such Bible Day has ever before been held, even during the Society's Centennial in 1916.

In many of the exhibits besides the special one, the place of the Bible was emphasized. It was proposed that the Scriptures of the British and Foreign and other Bible Societies should be on exhibition with our own, but the exigencies of the war prevented, save for a special shipment sent from Bombay in response to cables. From India came also memorable tributes to the place and power of the Bible.

Before the conclusion of the celebration, every cadet who had helped in the directing of visitors and rendered innumerable services, a regiment of a thousand fine lads, was presented with a khaki Testament.

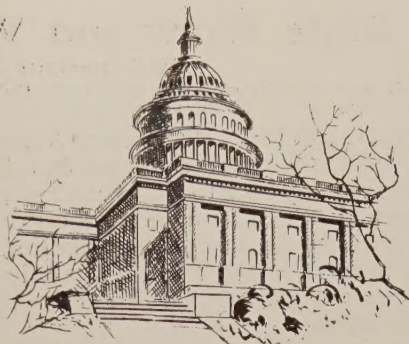
Altogether it was a worthy tribute on the part of the Methodist Episcopal Church and the Methodist Episcopal Church, South, which joined together in the Centenary, to the central place the Bible holds in all missionary work in our own and every land.

WILLIAM INGRAHAM HAVEN.



THE CROSS -
The World's hope

THE BIBLE
Reveals the Cross



The Hohenzollern should have known
that the Nation which would vote
in 1777 to import Bibles - would vote
in 1917

TO MAKE THE WORLD SAFE FOR DEMOCRACY



Among the tenements
of our great cities or among
the lonely ranchers on the plains

WHEREVER

We find those who do not have
God's Word - want it - but cannot pay -
The Bible Society offers free of charge

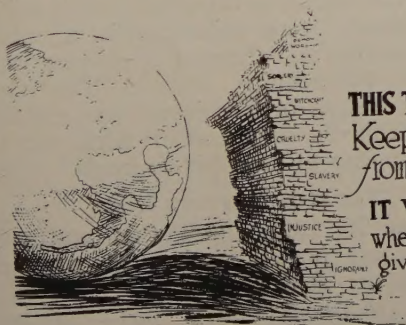
THE BLESSED BOOK

Tens of thousands of copies are
gratuitously given every year.

**Your Boy
had a
Testament!**



*THE AMERICAN BIBLE SOCIETY FURNISHED 7,000,000
COPIES OF ARMY AND NAVY SCRIPTURES DURING THE GREAT WAR.*



THIS TOTTERING WALL
Keeps the Gospel Light
from Uncounted Millions

IT WILL TUMBLE
when the whole CHURCH
gives the whole GOSPEL
to the whole WORLD



Though the Gospel of Christ
encircles the earth and has
been written deep into
the hearts of men and nations
Still 3/10 of the human race
are without the printed or written
Word and hundreds of millions of
the other 7/10 through illiteracy
and dirth of Bibles will never see
THE BLESSED BOOK OF LIFE

Bible Work and War Times in Trebizond

By Colporteur Prodromos Tokatlioglou

[This vivid report of Bible work in Asia Minor during the War, carries the more weight because of the restraint practiced in recording the horrors witnessed. It is the only account so far received.—Ed.]

MOBILIZATION was decreed August 1, 1914, while I was at Semen on a Bible tour. On my way back to Trebizond I stopped at Kerassund, where I was given a certificate by the government authorities regarding my liability to serve in the Turkish army, in due time, for men of my age (43) had not yet been called to serve.

At Trebizond I found that the Christians who had already enlisted were classed in the "Workmen's Regiments," constituted for the construction of military works at various distances from the city. After ascertaining where such soldiers were sent, I took a number of small-sized books and went to visit them. Nearly four hundred books in Armenian, Greek, and Turkish, consisting of New Testaments, Psalms and Proverbs, were gratuitously distributed among these soldiers. My supply of Scriptures was thus exhausted and I had to return to Trebizond; but even there my stock of books had begun to run low, while the prospect of a fresh supply from our headquarters at Constantinople did not seem very promising, on account of hostilities in the Black Sea and the consequent scarcity in communications. Soon God helped me out of my difficulty by an unexpected arrival of a large number of Scriptures in the various languages of my field. Foreseeing the difficulty in getting books to me if the war were to last much longer, Dr. Bowen had availed himself of an opportunity to send me as many as he could, at that time, so that I might take all I needed for my work, and, if necessary, supply my fellow-colporteurs in the adjoining provinces.

Nine Thousand Scripture Volumes are Providentially Saved

Nearly nine thousand books, large and small, packed in sixteen boxes, were shipped by the American steamship "Washington," and these were among the cargo that was landed at the customhouse just after the vessel's arrival. Early the next morning the Russian fleet bombarded Trebizond, and among other vessels the "Washington" was sunk, still having on board a large portion of her cargo. I was very much worried over the fate of my sixteen boxes, for I did not know whether they had been landed or not. It was a moment of inexpressible joy and of thanksgiving to the Lord when, after the departure of the Russian fleet, I saw the boxes safely deposited in the customhouse. These were

the books I used in my work from that day to the time I was obliged to leave Trebizond.

The Turks Avoid the Bible and Church Services

I was very much struck by the observation that from the day on which mobilization was proclaimed the Turks ceased to buy the Scriptures; while a warmer desire after God's Word seemed to be aroused among Greeks and Armenians. As time went on the zeal of our Greek fellow-citizens seemed to increase, and I could not help thinking that this return to religion meant a sort of repentance for their former indifference to the Bible. Prayer meetings in Greek were held on Sundays at the American Mission House by the late Rev. Lyndon S. Crawford, D.D., of the A. B. C. F. M., with an invariably large attendance.

Food was scarce at Trebizond in those days, and Dr. Crawford assisted the needy of all races as well as he could. In connection with the distribution of food, prayer meetings were held twice a week in Greek, Armenian, and Turkish; yet while Armenians and Greeks came in large numbers, the Turks entirely abstained. On Sunday afternoons I used to give Bible lessons in Turkish at the Mission House to children above twelve years of age. Only Armenian children came to my classes. After the deportation of the Armenians from Trebizond, some five or six Turkish children came, indeed, to my Bible Classes for a Sunday or two, but they were all withdrawn by their parents. At this time Dr. Crawford preached in Greek on Sundays, and after him I held a prayer meeting in Turkish. Many Greeks gladly came to listen.

When the Russians occupied Trebizond our Greek friends were seized with a money-making passion and thought of nothing but of the way to acquire *roubles*. The Greek Orthodox bishop of Trebizond was much afflicted at this disposition of his flock, but they did not appear to heed his counsels.

Turkish Horrors Begin

On June 26, 1915, the Turkish authorities of Trebizond posted notices at prominent points in the streets, saying: "When the Russian troops occupied the province of Van, Armenian volunteers attacked and massacred the population there. The government therefore can have no confidence in the Armenians of this city and has decided to deport them to towns in the interior. Resting-places

on the roads have been prepared for them and food will be provided. All Armenians must within five days deposit their furniture in their churches, whence they can have them again on their return, after two months." Soon afterward the authorities arrested several young Armenians on the charge of conspiring against the Turkish government. Under pretense of sending them to Samsoun, they put them into boats, and drowned them in the Black Sea

The Children Taken

Thus in three days the expulsion from Trebizond of every Armenian, whether Gregorian, or Catholic, or Protestant, was accomplished. Soon after their departure a number of Turkish young men, armed to the teeth, left the city on a hunting expedition (as they said) for wild boars, thereby meaning their hitherto Armenian fellow-citizens. On the fourth day a number of government officials, accompanied by members of the police force, came to the Mission House and told Dr. Crawford that the governor had ordered them to take the children away, as his Excellency had prepared another school for them. Not only did they take those four hundred and fifty children, but they insisted upon having little Grace, a baby scarcely four months old, the only child of a former pupil of Dr. Crawford's, who after finishing her course of studies had been a teacher in that school for seven years. This unhappy young woman, calling on Mrs. Crawford just before the deportation, said: "Madam, after this we can meet only in heaven; this child is my gift to you; do accept it." And Mrs. Crawford accepted the child. Three times did Mrs. Crawford go to the governor for this child, and Mr. Heizer was very earnest in supporting her request, until finally his Excellency allowed her to keep little Grace. A number of Armenian children had been taken also by the Greek bishop and by the French Catholic priests, but the Turks took them all away. All these children were lodged in various Armenian houses whose inmates had been deported.

Heavy Loot

One day later other officials and policemen called upon Dr. Crawford to demand the jewels and other goods intrusted to his care by the deported Armenians. It was impossible to refuse, and the best that Dr. Crawford could do was to ask for a receipt in exchange for the goods he was compelled to give up. His request was not accepted, and the jewels were filled into two baskets, each two feet deep. They consisted of gold watches, gold watch chains of various lengths, diamond brooches, necklaces, bracelets, rings, earrings, gold bars, gold dust, Russian and Turkish gold coins, and a large quantity of silver *roubles*. A little later twenty-five porters came to carry off the furniture of the deported; as a whole day's work did not suffice for this, a motor truck was brought, by which those things were more rapidly carried away. In my estimation those jewels and furniture were worth not less than 500,000 Turkish *liras*, or \$2,200,000. 1

Jewels brought to Mission House

As the Russians had bombarded Trebizond several times since the beginning of the war, many Armenians had brought their valuable goods to the Mission House, in the idea that these were safer there than elsewhere, and Dr. Crawford had consented to keep them. Now that deportation seemed imminent, more furniture and jewels were brought by Armenians, rich and poor, for safe-keeping in Dr. Crawford's care, so that the whole building was packed full from basement to garret with articles of all kinds, and only Dr. Crawford's bedroom and dining hall remained unobstructed. On the day before the Armenians were started on their fatal journey, Dr. Crawford had me go with him to the governor, and said to him: "I hear that the Armenians are to be deported to the interior; but little children cannot stand the fatigues of such a journey. Allow me to take into my school children below twelve years and look after their food and lodging only. Your Excellency can send Turkish teachers to my school and have these children's education carried on under your own orders." The proposition was accepted at once, but his Excellency meant to deceive Dr. Crawford. As soon as the Armenians heard of this they brought all their children under that age and intrusted them to Dr. Crawford's care.

The deportation was begun on Thursday, July 1, and finished by the following Saturday. During those three days I stood at the gate of the Mission House to pick out the little children as their families went past on their way to exile. Mrs. Crawford was also there; to help with bread and with money the poorest of those doomed crowds. In this way four hundred and fifty children were gathered within the Mission House.

Mr. O. S. Heizer, United States Consul at Trebizond, appealed several times to the governor in the effort to save some of the Armenians; but the latter finally told him not to meddle with the Armenian affair, as he was determined to listen to nothing in favor of this people. Only Mr. Heizer's dragoman and consular guard escaped exile.

The Horrors Increase

On the following days the corpses of the massacred Armenians came floating down to the Black Sea on the river Deyirmen Dereh.

The Turks of Trebizond were allowed to take any of those Armenian children and make Turks of them. Many a girl was thus taken to Turkish houses. The Greeks, however, were strictly forbidden to do the same. A young Greek who had taken with his father's consent an Armenian maiden to his house with the intention of marrying her was taken to court-martial, while the girl was carried away by the Turks. All the boys above twelve years were marched off toward Gumush-hané, and slain on the way. Smaller boys from twelve to eight were sent in another direction; some of them were taken by Turkish villagers for conversion, while the rest were killed. Children between one and two years were characterized as serpents' young, and so put into bags and thrown into the sea. As for those between three and seven years of age, they were taken to a pier, where a drink of sour milk was given them; then they were embarked into lighters, carried out to a distance, and thrown into the sea. Two and a half hours later I saw the lighters return empty to that pier!

Even Turkish Soldiers Recoil

The story has been related to me of about three hundred and fifty Armenian children who were sent on foot from Trebizond toward the inland town of Baiboort. On arriving at the plain of Kelkit the soldiers who escorted the unhappy children were ordered to put them to death. They refused, however, saying that they were willing to conduct the children wherever their superiors would order, but as for killing them, they could not do so, for they themselves had children like these. Upon this a band of fifteen massacres was sent to that place, who rebuked the soldiers for their pusillanimity, bade them stand aside, and drawing out their knives slaughtered every one of those three hundred and fifty children.

A number of Armenian maidens who were forced to live in Turkish houses used to call now and then on Dr. and Mrs. Crawford in the dress of Moslem women, which their masters compelled them to wear. Dr. and Mrs. Crawford did their best to comfort the unhappy girls, and made presents to them of Scriptures and other religious books. As soon as the authorities heard of these visits they established a police station near the Mission House and placed a spy just opposite the gate to prevent any Turk, man or woman, from entering the building. During this

time Dr. Crawford contrived, through the help of Greek villagers, to send assistance to several Armenians hiding on the mountains or in the neighboring Greek villages.

Only One of Four Hundred Escapes Death

The adventures of my fellow-worker, Krikor Kulezian, a young man of twenty-two, are peculiarly interesting. When enlisted he was sent to Jevizlik, a village six hours distant from Trebizond. After the deportation the "Workmen's Regiment" in which he was placed, and which consisted of about four hundred Armenians, was conducted to the village of Kiremitli and locked up in a "han," or inn. Toward sunset of the next day Turkish soldiers came in and stripped the men of their clothes, leaving them only with their underwear, then tied them in pairs by their hands. My friend Krikor had ten gold *liras* tightly tied under his armpit, which the soldiers happily did not see when taking his clothes off. When darkness came on the soldiers began to drag out these unfortunates, two at a time, and to stab them to death with bayonets. The cries of horror and despair uttered by the victims at their last moments were quite audible to those still within the inn. On seeing the fate in store for him Krikor proposed to his fellow-prisoner, to whom he was tied by the hand, to attempt to run away, but the latter was so paralyzed by fright that it was useless to expect any action from him. Patiently, while fifty or sixty men had yet to be murdered before his turn would come, Krikor managed to free his hand, and then, favored by the darkness, he climbed to the garret of the inn. With a fervent prayer to God, he gathered sufficient force to pull off one of the planks supporting the tiles, then squeezed himself out of the opening and gained the roof, where he lay motionless for awhile. The cries of his comrades, as they were struck by the soldiers' bayonets, filled the air during all this time. A little later Krikor found his way to the ground. Carefully concealing himself, he moved on all fours toward the neighboring mountain. The massacring soldiers, suspecting his escape, sent five or six musket shots after him, but they missed him, and Krikor hid himself in a hollow, from which he emerged a little later, and going again on all fours succeeded in gaining the mountain's other side. He wandered on the lonely mountain without food or drink for two days and nights, until he fell in with a Greek village. He entered a poor old widow's hut, just outside the village, and there he lived concealed during ten months, paying a gold *lira* per month for his food. When his money was spent, he succeeded in getting a letter to Dr. Crawford,

who by the help of a nun sent him three gold *liras*. Before this money had run out Trebizond was taken by the Russians, and Krikor now came freely and joined us there, he being the only one to escape out of the four hundred young Armenians so savagely slaughtered in that dreadful night.

Relief through the Russians

Other Armenians, hiding on the mountains or in the villages around, then also came to Trebizond. That week's Sunday was Easter. All the Armenians who had escaped from the massacres—about three hundred men, women, and children—united in prayer in the church of the American Mission House. It was a joyful meeting of prayerful thanksgiving.

On the day before the Russian troops entered Trebizond the government authorities and the whole Turkish population fled from the city. The temporary administration of affairs was intrusted to the Greek bishop. The Russians were then at a distance of three hours from Trebizond. On April 18, 1916, at 9 a.m., Mr. O. S. Heizer, American Consul, in company with a delegate from the Greek community, proceeded with a white flag to the Russian headquarters, carrying the information that the Turks had completely evacuated the city. At noon of the same day the Russian reconnoitering corps, and at 5 p.m. the main body of the Russian troops, entered Trebizond amid the enthusiastic cheers of the Greek population.

Four Armenian girls who had run away from the Turkish houses where they were shut in, and had been concealed by Dr. Crawford in the Mission House for some time in the continuous fear of being spied out, were at last free to go out of doors. I had the pleasure to escort them to the American Consulate, whence they could see the magnificent spectacle of the Russian troops marching into Trebizond.

One Year and Nine Months of Opportunity

For one year and nine months after that event I continued my work in the city of Trebizond, selling Scriptures in the streets and conducting prayer services on Sundays. The church congregation consisted of Armenian women and children escaped from the massacres, and of a few Greeks. But we had a novel experience which aroused our deep interest. Among the Russian troops there was a considerable number of Protestant Baptists who manifested such a great zeal for religious meetings that Dr. Crawford allowed them the use of our church. They met there in prayer four times a week, and the hall was every time filled to overflowing. They seemed to be pious and earnest Christian young men.

As I have already stated, the Greeks of Trebizond at this time were after making money. On the other hand, the Armenians thought of nothing else but of revenge on the Turks. Hardly anyone in the city gave a thought to the Bible. But the Lord Jesus opened new opportunities for Bible work. Many soldiers of Armenian origin were among the Russian troops, and they came to me for Scriptures in their own language, which they wanted to send to their homes. Though Russian money was depreciated, and every price in the market had gone up, I went on selling at the same prices as before, taking the Russian paper *rouble* at its par value. Many books were thus sold to Armenian workmen going to Russia for work, and to Armenian soldiers of the Russian army. Dr. Crawford's efforts to get Russian Scriptures from Tiflis for distribution among Russian soldiers were not successful, owing to the difficulties of the times; for in a whole year no more than ten New Testaments in the Russian language came to him.

God's Good Hand

The Lord be praised for what we were able to do in these difficult months! Firmly do I believe that it was divine protection over my work that caused Dr. Bowen to send me those sixteen boxes of Scriptures without the customary request from me, and that divine protection saved those books from destruction by causing them to be landed before the "Washington" was sunk by the Russian fleet. Without those books my work would have amounted to almost nothing for more than two years, at a time which has afforded such exceptional opportunities for Bible distribution.

On the Wing

Before December, 1917, had come, the Russian troops began to retire from Trebizond, and it became clear that the city was eventually to be reoccupied by the Turks. Although the fee required for my exemption from military service had been duly paid, I did not feel safe enough, for I had heard that a new law had been issued at Constantinople, requiring military service even from those who had paid the exemption fee. No communication whatever had come to me from our headquarters at Constantinople for nearly two years, and it was only through Dr. Crawford's kindly assistance that I was able to go on with my work. Moreover, the United States was now at war with Germany and her allies, which was not the case at the time the Turks had fled from Trebizond before the Russian advance. Therefore I could not safely rely on the efficiency of Dr. Crawford's influence

with the returning Turkish authorities for his protection in case of necessity. Dr. Crawford himself could not feel quite safe, and he might be obliged to leave Trezibond, like so many other subjects of belligerent states. Upon these considerations, I decided that the best thing for me to do would be to go away from Trezibond for a time. Dr. Crawford fully approved of my plan. After arranging all my affairs to the end of December, 1917, I took passage on January 2, 1918, on a steamship transporting Russian troops to Novorossisk, where I stayed about four months. When news came that the Turks were advancing toward that city from Batoum, and the Germans from Odessa, I fled to Ekaterinodar, and thence to Samara and Ekaterinoburg. At the latter city I found employment in a coffee mill, where, after working seven months,

I found myself in possession of a sum of money sufficing for my traveling expenses to Constantinople. Then I went by rail to Vladivostok, where I arrived on December 3, 1918, and after working in a coffee mill for two months and a half started on my way home. I took passage on a steamer, which after touching at various seaports of Japan, China, and India, brought me to Port Said, Egypt, whence by another steamer I reached Constantinople on May 4, 1919, after an absence from my work of about one year and four months.

It is my earnest wish to devote this life which the Lord Jesus has granted me, to the service of his holy name, by continuing my work as colporteur of the Holy Scriptures. May the Lord Jesus Christ grant his blessing to all who are working in his service!

...

Roosevelt Memorials

PRESIDENT ROOSEVELT was such a valiant and incessant champion of righteousness, and rendered the American Bible Society such long and real aid in magnifying the Bible and indorsing the work of the Society, that it is a pleasure to call attention again in these pages to these facts, and thus in some measure co-operate with the Roosevelt Memorial Association in the campaign it plans to launch in October.

On the opposite page is presented a picture of the vast throng in the Greek Theater at Berkeley, Cal. (with thousands outside who were not able to find accommodation), before which Col. Roosevelt delivered an address, in 1911, on "The Bible and the Life of the People." This address was made one of a series of lectures delivered on the E. T. Earl Lectureship of the Pacific Theological Seminary, at the suggestion of the Rev. A. Wesley Mell, Secretary of the Pacific Agency—a suggestion adopted by Col. Roosevelt with characteristic enthusiasm, in recognition of the Tercentenary of the King James Version of the Holy Bible.

In acknowledging the tribute to President Roosevelt in the January RECORD, Mrs. Roosevelt wrote us: "I should like the world to know the part which his deep knowledge of the Bible played in my husband's life." The following excerpts give further evidence of what the Bible was to him. He richly deserves honor and memorials from his fellow-Americans.

Excerpts from the Address by Pres. Roosevelt in 1911, at Berkeley, Cal.

I have come here to-day, in the course of a series of lectures upon applied ethics, upon realizable ideals, to speak of the book to which our people owe infinitely the greater part of their store of ethics, infinitely the greater part of their knowledge of how to apply that store to the needs of our everyday life.

* * *

I wish to see Bible study as much a matter of course in the secular college as in the seminary.

No educated man can afford to be ignorant of the Bible; and no uneducated man can afford to be ignorant of the Bible.

* * *

The King James Version

Wyclif's Bible is one version to which we must always feel under deep obligation. But the great debt of the English-speaking peoples everywhere is to the translation of the Bible that we all know—I trust I can say, all here know—in our own homes; the Bible as it was put forth in English three centuries ago. No other book of any kind ever written in English—perhaps no other book ever written in any other tongue—has ever so affected the whole life of a people as this authorized version of the Scriptures has affected the life of the English-speaking peoples.

A Plea for Bible Study in Colleges

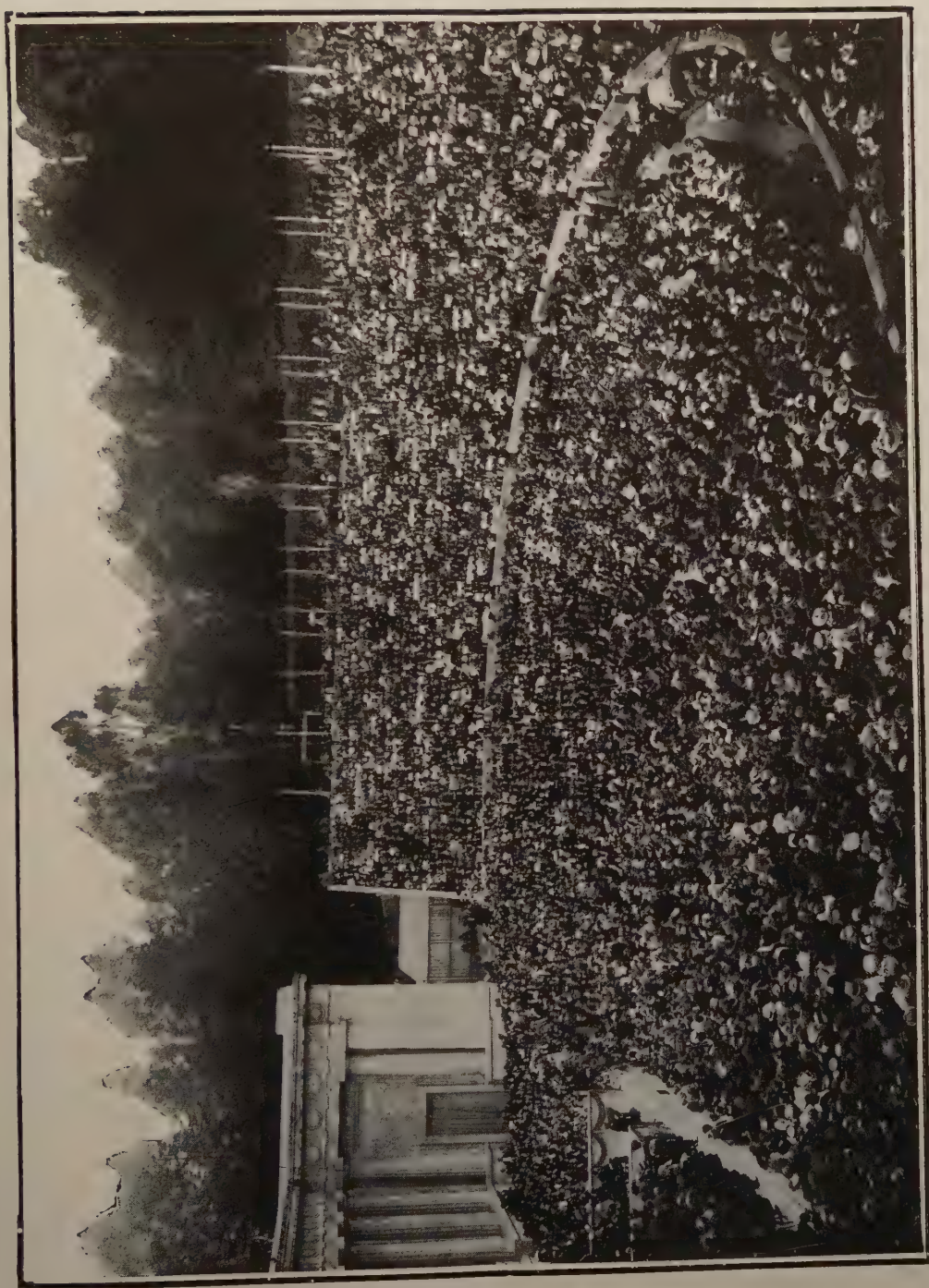
I enter a most earnest plea that in our hurried and rather bustling life of to-day we do not lose the hold our forefathers had on the Bible.

Its Broadening Influence

Moreover, I appeal for a study of the Bible on many different accounts, even aside from its ethical and moral teachings, even aside from the fact that all serious people, all men who think deeply, even among non-Christians, have come to agree that the life of Christ, as set forth in the four Gospels, represents an infinitely higher and purer morality than is preached in any other book of the world. Aside from this, I ask that the Bible be studied for the sake of the breadth it must give to every man who studies it.

The Bible vs. the Sunday Paper

I cannot understand the mental attitude of those who would put the Bible to one side as not being a book of interest to grown men. What could interest men who find the Bible dull? The Sunday newspaper? Think of the difference there must be in



THE TERCENTENARY MEETING AT BERKELEY, CAL., ADDRESSED BY THEODORE ROOSEVELT

the mental make-up of the man whose chief reading includes the one, as compared with the man whose chief reading is represented by the other—the vulgarity, the shallowness, the inability to keep the mind fixed on any serious subject, which is implied in the mind of any man who cannot read the Bible and yet can take pleasure in reading only literature of the type of the colored supplement of the Sunday paper! Now, I am not speaking against the colored supplement of any paper *in its place*; but as a substitute for serious reading of the great Book, it represents a type of mind which it is gross flattery merely to call shallow.

* * *

A Plea for Moral and Spiritual Training

I am making a plea, not only for the training of the mind, but for the moral and spiritual training of the home and the church, the moral and spiritual training that has always been found in, and has ever accompanied, the study of the book which in almost every civilized tongue, and in many an uncivilized, can be described as *the Book* with the certainty of having the description understood by all listeners.

An Incident from Uganda

A year and a quarter ago I was passing on foot through the native kingdom of Uganda, in Central Africa. Uganda is the most highly developed of the pure Negro states in Africa. It is the state which has given the richest return for missionary labor. It now contains some half-million of Christians, the direction

of the government being in the hands of these Christians. I was interested to find that in their victorious fight against, in the first place, heathendom, and, in the next place, Moslemism, the native Christians belonging to the several different sects, both Catholics and Protestants, had taken as their symbol "*the Book*," sinking all minor differences among themselves, and coming together on the common ground of their common belief in "*the Book*" that was the most precious gift the white man had brought to them.

* * *

Living what we Learn from the Bible

I have asked you to read the Bible for the beautiful English and for the history it teaches, as well as for the grasp it gives you upon the proper purpose of mankind. Of course if you read it only for aesthetic purposes, if you read it without thought of following its ethical teachings, then you are apt to do but little good to your fellowmen; for if you regard the reading of it as an intellectual diversion only, and, above all, if you regard this reading simply as an outward token of Sunday respectability, small will be the good that you yourself get from it. Our success in striving to help our fellowmen, and therefore to help ourselves, depends largely upon our success as we strive, with whatever shortcomings, with whatever failures, to lead our lives in accordance with the great ethical principles laid down in the life of Christ, and in the New Testament writings which seek to expound and apply his teachings.

* * *

A Pair of Slippers—The Story of a Converted Priest

By Mrs. J. M. Lander *

IT was Mother's Day in Petropolis, Brazil. Sr. Hippolyto de Campos, a converted priest, had preached a good sermon, appropriate to the occasion, and, later, had joined the pastor's family at their one o'clock dinner in the summerhouse back of the parsonage. The events of the morning were freely discussed, everyone expressing satisfaction at the success of the celebration.

Sr. Hippolyto was still wearing a white carnation in his buttonhole, and reference to this emblem served as a starting point for him to contrast his present position as a Methodist preacher with his past as a priest. Always anxious for more information about his former life, the children asked for the story of his conversion.

Reflecting a moment, Sr. Hippolyto said: "Well, I will tell you about a pair of slippers that your father gave me."

At this the pastor looked up, much surprised. He couldn't remember having given a pair of slippers to Sr. Hippolyto! In reply to his inquiry of *when* and *where*, Sr. Hippolyto proceeded with this story:

"About twenty-five years ago I was appointed vicar at Juiz de Fora. This coveted position was given to me as a reward for my

former activity in destroying Bibles and persecuting Protestants in the nearby town of Rio Novo. I was told that my bishop was sending me to Juiz de Fora in the expectation that I would continue the same course there. In addition I was instructed to use every effort to annul and put an end to the labors of some American Protestants who had recently come to Juiz de Fora. Their innovations were considered dangerous to the Roman Church and community. Not only had they organized a society of Methodists, but they had opened a school for boys and were training some to be pastors. This must be stopped!

"After entering on my new appointment at Juiz de Fora I did my best to find out what the Protestants were doing, and was constantly trying to devise some way of frustrating their plans. I felt it my duty to do something. Imagine my surprise one afternoon when the servant announced that a Protestant 'priest' and three young men were at the door! I immediately ordered him to send them away; but he replied that they were very well dressed and that I had better see them. So they were ushered into my study.

"Hiding my real feelings, I gave them a polite welcome. Immediately I recognized Dr. Lander, president of Granbery College,

* Dr. and Mrs. J. M. Lander have been missionaries in Brazil for thirty years. This story was told at their table two years ago.

and three of his ministerial students. I knew them all by sight.

"They declined my invitation to sit down and I found myself face to face with Dr. Lander, who was making a speech. In his hands he held a large, handsomely-bound Bible which they had brought to present to me. I did not want their false Bible, but my eyes fastened on the soft leather binding. I thought to myself, 'What a fine pair of slippers that would make!' I did not listen to the speech, for all the time I was busy taking the measurements and calculating the best way to cut out the slippers.

"At the end of the presentation I thanked them rather cordially, perhaps more so than they had expected, for I was in reality thanking them for my handsome slippers!

"No sooner were the visitors out of the door than I began tearing out and destroying the leaves of the Bible. Wrapping up the leather binding I took it to the best shoemaker in the city and bargained for him to make me a pair of slippers, he agreeing with me that the material was excellent for that purpose.

"I left the shoemaker's in fine spirits, quite content with myself for having played a trick on the Protestants. But before I reached home I began to be in doubt about the whole affair. During the evening, and every now and then in the night, the thought would occur to me that a pair of slippers made out of Protestant leather might bring me bad luck. And then, too, I would think that perhaps after all I had better get entirely rid of that Protestant Bible. By morning the affair was worrying me, so I took an early cup of coffee and hurried to my shoemaker's. Without disclosing my feelings to him I inquired about the slippers. To my intense relief he answered that they were not yet cut out. Assuming a careless air, I told him that I no longer cared for the slippers and that he might do what he pleased with the leather.

"Thus relieved, I expected to feel quite happy; but try as I might, my conscience would not let me rest. Every now and then in my mind's eye I would see that group who brought the Bible to me. I wondered why they did it, and I wondered also what was in their Bible. I was possessed with a great curiosity to know something more about those queer foreigners. As I could not read the Bible that I had destroyed I began reading the lives of the Methodists around me. Without their dreaming of it, I closely watched Dr. Tarboux and Dr. Lander. I was much impressed by their quiet, gentlemanly demeanor and by what I learned of their home life and their influence on the students of Granbery College.

"Then I became curious to know for myself what a Protestant service was like. So I cultivated the friendship of one of my parishioners who lived next door to the Methodist church. As if by accident, I often called there Sunday mornings, at the hour of service. At first I was anxious to learn only about the mode of conducting the service; but I soon became interested in the words of the preacher. Before long it was my habit every Sunday to sit by a window where, securely hidden by the blinds, I could follow the whole sermon. Needless to say that I was deeply impressed. My heart responded to the truths I there heard for the first time, but prudence forbade my disclosing this feeling to anyone. In my pulpit I continued to preach against the Protestants, warning my people to have nothing to do with those emissaries of Satan, outside of the true church, doomed to be lost. However, to myself I often said: 'If those people are going to hell, where am I going?'

"I was overwhelmed with an intense desire to know the secret of the lives of the American missionaries, so different from the priests that I knew.

"About this time there was a diocesan convocation at my church in Juiz de Fora. I entertained the bishop and several priests who were in attendance. Never before had I realized the sordidness of the Roman Catholic clergy. My chief thought was to provide an abundance of rich food for my guests. I knew they all would drink, but the quantity of fine wine that was consumed astonished me. There was no thought nor pretense of spirituality. From the bishop down, the talk was of the commercial side of the church—what to charge, how to make more money, how to intrigue, how to get more power into the hands of the clergy, etc. Before the meeting was over I saw with new eyes many of the fallacies of the Romish Church, and felt a great desire to be rid of it.

"Looking around for something to calm my spirits and help me to solve the many doubts that were arising in my mind, I thought of the Protestant Bible. Pretending that I wanted one so as to destroy it, I secured a copy and compared it with my own Latin Bible. To my surprise I found that there was no difference. I read and studied it with growing interest and avidity. Something superhuman led me on. I prayed to God as never before, asking for light and guidance. Often with the two Bibles before me I prayed until my knees ached. And God answered my prayers.

"The Bible had opened my eyes to many errors of the Romish Church, and I could no longer enjoy the varied duties of a priest.

The performance of many of the rites became a mere pretense and sacrilege, and I longed to face the world as an honest man. So I sent my ordination papers and my resignation to my bishop, asking to be relieved of my duties and obligations, after twenty years of service in the Romish Church.

"Soon I announced to my parish that I could no longer serve them as vicar. Of course they were astonished, and later they were angry.

"Led by our heavenly Father, I went to a quiet place in the country where I could study and reflect. Always I was groping in the dark, seeking and praying for light.

"In anguish of spirits I wrote to Dr. Tarboux and Dr. Lander, asking for advice. They kindly responded, sending many helpful books and tracts for me to study. Later they arranged a meeting with me; and in their kind spirit of brotherly love, with true wisdom from on high, they led me to throw off the false superstitions and beliefs of a lifetime. I cast myself at the feet of my Saviour and found peace.

"Since then, for eighteen years I have served God to the best of my ability in the Methodist Church. By his aid I have brought many others to accept Christ and to follow him according to the Protestant faith.

"Never for one moment have I regretted leaving the Roman Catholic Church. With the Protestants I have found new life, new aspirations, an abiding faith, and a Saviour for all mankind. Among brethren in the Methodist Church and at home, surrounded by my own happy family, I have found an indescribable peace and joy that have blessed my life. Better than all this is my hope of an everlasting home above.

"Can you, then, doubt that I am deeply grateful to your father for the fine pair of slippers that he gave me? That gift was truly the turning point in my life."

The children were much impressed with Sr. Hippolyto's story. And now for the first time it is given to the public, in the hope that it may convince many of the importance and great need of sending Bibles and missionaries to Roman Catholic countries.

BIBLE SOCIETY RECORD

EDITORS, *The Secretaries*

NEW YORK, SEPTEMBER, 1919

THE fourth stated meeting of the Board of Managers of the American Bible Society in its one hundred and fourth year was held at the Bible House, Astor Place, New York, on Thursday, August 7, 1919, at 3.30 p.m., President Emeritus James Wood presiding.

Devotional exercises were conducted by the Rev. Dr. William V. Kelley, who read the first Psalm, after which he offered prayer.

The amendment to By-Law, Article 25, recommended by the Committee on Ways and Means, in fulfillment of the action of the Board on May 1, 1919, was adopted, authorizing the omission of the words "names of the Societies, congregations, and persons from whom they have been received," at the end of the first sentence. The By-Law thus amended reads:

"There shall be published a monthly paper to be called the BIBLE SOCIETY RECORD, which shall contain extracts from the domestic and foreign correspondence of the Society, notices of the proceedings of the Board and of the Auxiliaries, the issues for the preceding month, and a full statement of all payments

and donations to the Society. A copy of the RECORD shall be sent to such persons and societies as the officers, or members of the Board of Managers, may designate."

An application from the National Lutheran Council was presented, stating that a request had come from its representative in Poland for 50,000 Testaments and Psalms in Polish, and 5,000 Bibles. Action was taken facilitating the supplying of a special edition to meet this need.

On recommendation of the Committee on Foreign Agencies, the purchase of the British and Foreign Bible Society's property in Manila, as a Bible House, was authorized.

A request from the Bible Society of France for 20,000 French New Testaments was reported. The Board authorized a special appeal to supply these Testaments.

A special gift of \$500 for the work in Japan was reported as having been received through the Rev. Dr. Schwartz, former Agent of the Society in that land.

The Secretaries reported the following consignments to the Society's Foreign Agencies during the month of July, 1919:

To Mexico, 25 volumes, valued at \$10.91; to the West Indies, 1,625 volumes, valued at \$641.72.

The issues from the Bible House for the month of July, 1919, were 82,983 volumes.

The meeting was adjourned.

An Announcement to our Contributors

AFTER careful consideration the Board of Managers of the American Bible Society has decided to abandon the policy of printing in detail in the BIBLE SOCIETY RECORD the list of individuals and churches making donations to the Society. A summary of the receipts and expenditures will appear each month as heretofore, and detailed records of gifts will be carefully kept by the Society, these being available for inspection at any time by any member of the Society or by any contributor.

Economy is one of the prime reasons that has led to this change of policy. There will be a saving in the matter of typesetting, paper, and postage, to say nothing of the time in-

volved in proof reading and in checking up these long lists each month. It will make available in the BIBLE SOCIETY RECORD several additional pages that can be used for the dissemination of important information, which our contributors and friends are always so anxious to have. In taking this step the Board is following the policy of other societies in avoiding advertising the names of our donors. It will protect them from unpleasant solicitation on the part of organizations that are continually seeking new lists for this purpose.

We feel confident our friends will recognize the advantages of this policy and that it will meet with their approval.

AUXILIARY SOCIETIES

	Credited as Donation	Credited on Acc't
Alabama.....		\$108 27
Austin, Tex.....	\$20 00	24 69
Columbia Co., N. Y.....		31 50
Connecticut.....		11 25
Fayette Co., Ind.....		297 90
Maine.....		239 49
Maryland.....		4 70
Mason Co., Ill.....		1,217 13
Massachusetts.....		
Middle Granville,		
Welsh, N. Y.....	15 00	
Mifflin, Welsh, Wis.....		96
Morris Co., N. J.....	200 00	
New Hampshire.....		7 29
New York.....		1,275 97
New York Female.....		95 09
Orange Co., N. Y.....	450 00	
Pennsylvania.....	323 87	
113 64		
Rhode Island.....		17 50
Tirzah, N.C.....	250 00	
	\$1,258 87	\$3,445 38
Cash Statement.....	\$735 00	
Through Home		
Agencies.....	523 87	
	\$1,258 87	\$3,445 38

RETURNS FROM SCRIPTURES DONATED

Presbyterian Board of Publica- tion and Sunday School Work, Sunday School and Miss.Dept., Philadelphia, Pa.	\$40 41
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HOME AGENCIES

Atlantic.....	\$2,880 57
Central.....	884 65
Colored People of the South.....	652 59
Eastern.....	566 06
Northwestern.....	3,138 09
Pacific.....	850 77
South Atlantic.....	840 94
Southwestern.....	1,360 27
Western.....	749 61
	\$11,923 55

MISCELLANEOUS

Trust Funds Invested.....	\$2,388 08
Income from Legacies & Gifts.....	1,583 54
Available Investments.....	500 00
Income from Available Invest- ments.....	15 99
Income from Legacies and Gifts payable Beneficiaries.....	209 24
Bills Payable.....	45,000 00
Columbus Exhibit.....	8 29
The Trade.....	1,022 12
Sales of Waste Materials.....	539 49

Salesroom.....	\$2,268 00
Bible House Rentals.....	4,494 82
Bible Society Record.....	1 00
Diffusion of Information.....	1 25
Gifts from Individuals.....	1,803 53
Gifts from Churches.....	3,342 86
Army and Navy Bible Fund.....	91 21

Total.....	\$63,269 42
	\$82,585 07

LEGACIES

Norton, J. C., late of Seattle, Wash. (Journal).....	\$5,222 26
Pomeroy, Edwin S., late of Dal- ton, Mass.....	50 00
Porter, Sarah H., late of Phila- delphia, Pa.....	91 20
Mallory, Alice Minerva, late of New Haven, Conn.....	190 55

Cash Statement.....	\$331 75
Journal.....	5,222 26
	\$5,554 01

GIFTS SUBJECT TO LIFE IN- TEREST

Hitchcock, Lena E., M.D.....	\$400 06
Wragg, Rev. John P.....	2,439 50
	\$2,839 56

CASH STATEMENT FOR JULY, 1919

RECEIPTS

From Auxiliaries.....	\$3,445 58
The Trade.....	1,022 12
Sales of Waste Materials.....	529 49
Salesroom.....	2,268 00
Bible House Rentals.....	4,494 82
Gifts from Auxiliaries.....	735 00
Legacies.....	331 75
Gifts from Churches.....	3,342 86
Gifts from Individuals.....	1,803 53
Returns from Scriptures Donated.....	40 41
Bible Society Record.....	1 00
Home Agencies.....	11,923 55
Perpetual Trust Funds.....	1,583 54
Interest on Available Funds.....	15 99
Investments Subject to Life Interest.....	209 24
Bills Payable.....	45,000 00
Available Investments.....	500 00
Trust Funds subject to Life Interest.....	2,839 53
Trust Funds Invested.....	2,388 08
Diffusion of Information.....	1 25
Army and Navy Bible Fund.....	91 21
Sundry Account.....	8 29
	\$82,585 07
Cash Balance from June, 1919.....	16,691 70
	\$99,276 77

DISBURSEMENTS

For Manufacturing Department—Materials, Wages, etc.....	\$29,114 61
Salesroom.....	258 00
Depository—Salaries, Boxes, Cartage, etc.....	2,527 14
Scriptures Purchased.....	10 00
General Expenses—Salaries of Officers, Clerks, Traveling Expenses, Printing, etc.....	4,695 83
Bible House Expenses—Taxes, Repairs, Fuel, Insurance, etc.....	4,084 12
Exchange Paid.....	22,024 75
Remittances to Home Agencies.....	8,736 79
Remittances to Foreign Agencies.....	3,132 91
Bible Society Record.....	47 59
Pensions.....	624 33
Income Payable to Beneficiaries.....	1,027 00
Diffusion of Information.....	50 75
Income from Legacies and Gifts, P. T.....	425 00
Library.....	84 98
Income Available—Interest on Loans, etc.....	1,400 01
British and Foreign Bible Society.....	9,030 00
Bible House, Canal Zone.....	246 60
Army and Navy Bible Fund.....	75
Columbus Exhibit.....	1,255 14
	\$83,746 30
Cash Balance to August, 1919.....	10,530 47
	\$99,276 77

HOW much of a place has the book of the ages in your life? What has become of the 134,151,630 volumes of Scripture issued by the American Bible Society since its foundation in 1816? How many lives have they regenerated and brought into the Kingdom? When Christendom unites in observing

A UNIVERSAL BIBLE SUNDAY

what will be its effect on the non-Christian world?

NOVEMBER 30th, 1919

(UNIVERSAL BIBLE SUNDAY)

To Pastors, Officers, Teachers

*T*HERE are yet nearly two months before the coming of this red-letter day for the Book of books. The American Bible Society will send you on request, a living message with inspiration, facts and figures—not dry statistics—together with an exceedingly interesting church or Sunday-school program for Universal Bible Sunday.

Address, The Secretaries, Room 27, Bible House, New York